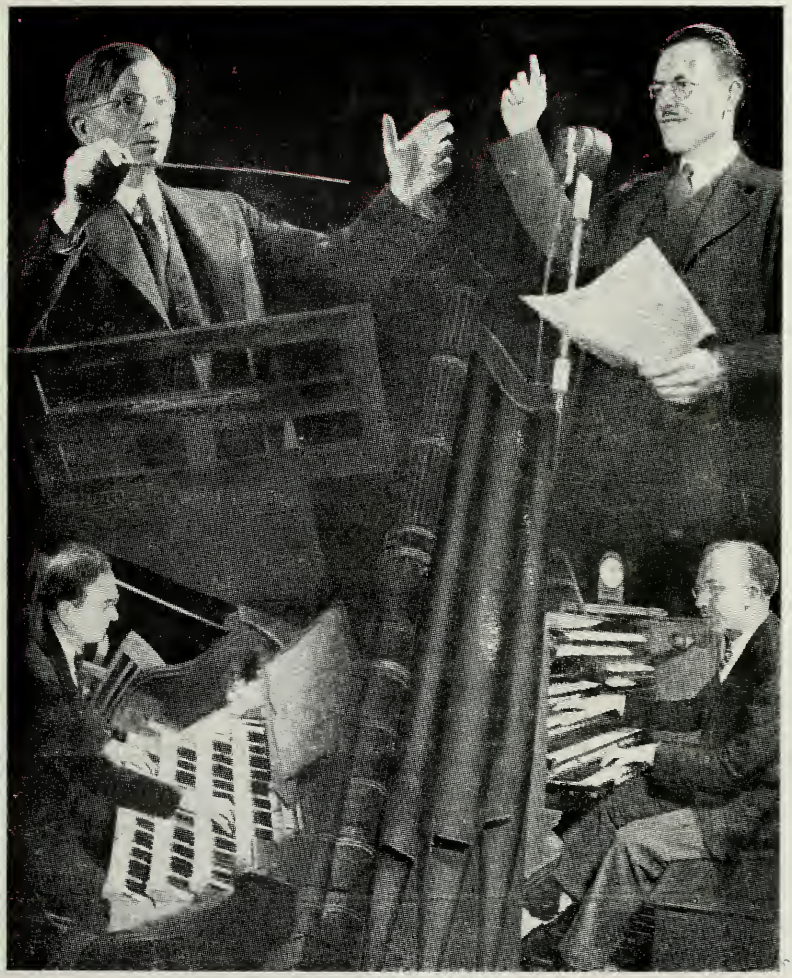
April 30
1942

Millennial Star

Vol. 104, No. 18 Thursday, April 30, 1942

POETRY

UP-HILL

Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn till night, my friend.

But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labour you will find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina G. Rosetti.

THOUGHT FOR THE WEEK:

It may make a difference to all eternity whether we do right or wrong today.—James Freeman Clarke.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 18 Thursday, April 30, 1942 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

JAMES P. HILL

Editor—Publisher

149 Nightingale Lane, London, S.W.12 **Telephone BATtersea 4510**

For since the begining of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.—Doctrine and Covenants 133: 45.

★

TO AWAKEN EACH MORNING WITH A SMILE BRIGHTENING MY FACE, TO GREET THE DAY WITH REVERENCE FOR THE OPPORTUNITIES IT CONTAINS; TO APPROACH MY WORK WITH A CLEAN MIND; TO HOLD EVER BEFORE ME, EVEN IN THE DOING OF LITTLE THINGS, THE ULTIMATE PURPOSE TOWARD WHICH I AM WORKING; TO MEET MEN AND WOMEN WITH LAUGHTER ON MY LIPS AND LOVE IN MY HEART; TO BE GENTLE, KIND AND COURTEOUS THROUGH ALL THE HOURS; TO APPROACH THE NIGHT WITH WEARINESS THAT EVER WOOES SLEEP AND THE JOY THAT COMES FROM WORK WELL DONE—THIS IS HOW I DESIRE TO WASTE WISELY MY DAYS.

—Thomas Dreier.

★

THIS WEEK'S COVER

Now in its thirteenth consecutive year, the Sunday morning broadcast from the great Tabernacle of the Church Choir and Organ has become one of the Church's greatest Missionary forces. Our cover this week shows the individuals responsible for the feature broadcast throughout America over Radio Station KSL, Salt Lake City. (Upper right) Richard L. Evans, Producer and Commentator, representative of the General Authorities of the Church; (upper left) J. Spencer Cornwall, Director of the Tabernacle Choir; (lower right) Alexander Schreiner, Tabernacle Organist; (lower left) Dr. Frank W. Asper, Tabernacle Organist.

Some Relations Between Religion And Economics

By Elder D. M. Draper

Attorney-at-Law, Salt Lake City

(Continued from previous issue)

TIME and again Jesus cried out in public places:

"Woe unto ye, scribes and Pharisees hypocrites, for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."—St. Matthew 23: 15.

To the lawyers He said, "Woe unto you also, for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

To the traders He said, "My house shall be called the house of prayer; but ye have made it a den of thieves."—St. Matthew 21: 13.

To be sure, evil doers, thus condemned, were not disposed to take such beatings lying down. Jesus had made Himself and His teachings too influential among the people to be ignored. The scribes and Pharisees and Herodians might have tried justification of their conduct in open debate; they might have exposed the fallacies, if any, in the teachings of Jesus; but no such course was pursued. On the contrary, they showed the weakness of their own position by abusing Him, and by attempting to bring the wrath of Caesar down on his head. At the time, Rome was exacting tribute from the Jewish provinces and Roman collectors were in their midst collecting such tribute. No one dared to oppose such levies because of the might of Caesar. It was thought by the Pharisees and Herodians that if they asked Jesus to express His opinion publicly on the question of paying tribute to Rome, He would roundly condemn the system and thus bring the wrath of Caesar upon His head.

So they approached Him and said:

"Is it lawful to give tribute to Caesar or not? Shall we give or shall we not give? But he . . . said unto them . . . bring me a penny that I may see it. And they brought it. And he said unto them, Whose is this image and superscription? And they said unto Him Caesar's. And Jesus answering said . . . Render to Caesar the things that are Caesar's, and to God the things that are God's."—St. Mark 12: 13-17.

On its face the question was fair enough, but Jesus sensed that a trap was being set for Him, so He avoided it with a cleverness that has always been admired. But there was more than cleverness in the answer. Jesus was not among men to teach politics nor temporal forms of government; He was here to teach the character and will of God, and once men understood and believed in God their private and public lives would naturally tend to conform to His will. He neither preached

nor practiced compulsion; He relied wholly upon the strength of right, righteously and eternally proclaimed, to produce necessary reforms. And how His ideas worked, and how they impinged upon the existing order of His time!

History shows that ideas cannot be killed, and so the words of Jesus lived after Him, impinging with increasing force until the masters of the existing order did what all good politicians do, namely: When you cannot lick 'em, join 'em. And so the world, or that part of it touched by His words, became Christian.

What a glorious victory for simple words! Or perhaps I should say what a glorious half victory. If I read history right the creed of Jesus was not adopted by Rome because of full conversion and belief, but rather that it might be controlled to the extent of saving power in the masters of the existing order.

For two thousand years the ideas of Jesus have been among us and without doubt they have been a powerful leaven in the thoughts of men, but it also appears that they have been taught to succeeding generations largely by men who have had their eyes too much on wealth and temporal power, or at least by men who are fearful of releasing such ideas in naked impact against the masters of the existing economic and political systems. If this were not so, Christianity would be a more potent force among us than it is today.

Perhaps, by this kind of reasoning, I create a paradox in your minds. On the one hand I say that teachers of religion should let economics and politics alone, and on the other hand I say that they should strive against evil wherever they find it. There is no paradox in this. **They should leave economics and politics alone in the sense they should not become parties to economics and political systems to the extent of having material interests therein so that the preaching of the truth would endanger those interests; for no man can serve two masters, and serving but one, he is most likely to serve that one who promises creature comforts here, rather than the one who offers the rewards of Heaven; for Heaven is rather remote to the unregenerated man.**

Neither is there any paradox in the teaching of Jesus when He said on the one hand, think not what ye shall eat nor wear. He was merely taking the emphasis off thinking of that alone; for on the other hand He said: "There is no man that hath left house or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, but he shall receive an hundred fold now in this time . . . and in the world to come eternal life."—Mark 11: 29-30.

The function of the church-man and his church, then, is to teach the character and nature of God, to fill men with reverence for his goodness and sublimity; and to prove that he can reach through a thorough-going practice of brotherly love. They may also condemn the lack of brotherly love with unabated fury wherever they find it and should they find men in high places practicing oppression they may, and should, condemn the practice, but first they must be very sure that they do not have a material interest or stake in the things they

condemn lest they be suspected of being hypocrites, or lest they do not condemn at all.

Let forms of government be what they will, let economic systems be what they may, there will be a minimum of evil if men who control the government and dominate the economy of the time will only believe in God and practice brotherly love in all that they do.

Of course, the teacher who adopts and adheres to this course may be purged; but that is the chance he takes, and there is nothing he can do short of this to fulfil his duty.

His cause is the cause of God and his weapons are words and words he must plant like grain throughout the world. Perhaps some of the seed will be devoured by fowls, perhaps some will fall on stony places and fail to sprout, and some will fall among weeds and be choked out thereby, but undoubtedly much will fall on good ground, and like the fabulous mustard seed, will fill and regenerate the world.

So much for the function of the church-man. What about the function of the citizen? The answer is clear. He is concerned wholly with material things—life, liberty and pursuit of happiness; right of access to the means of making a living, freedom of religion, freedom of speech, freedom of assembly, freedom from oppression, and the right to set up a government that will guarantee these freedoms. It is his right and duty to join whatever organization he finds committed to the accomplishment of these ends. And therein he may labour, spend money, and fight with all the vigour of his being, provided only that all he does is tempered and conditioned by the spiritual philosophy of brotherly love and faith in an omnipotent and merciful God.

Under this conception men reach out for God through faith, but as citizens they exercise their individual wisdom, experience and knowledge to build the economy by which they live, and to establish that type of government best suited to protect their chosen economy, and to guarantee them freedom of faith.

What citizens must be forever on the alert to prevent is the development of tyranny in their chosen economy and in their form of government. And particularly is that true today. Change is one of the most constant observable facts of life, and when the tempo of change becomes rapid we call it revoltuion. We seem to be in the midst of economic and political revolution now. This revolution will probably change some of our cherished notions of what is best in economics and government. It is always our hope that changes will improve our conditions, but Machiavelli long ago observed, and many thinkers since his time have observed, that all systems, no matter how righteously conceived, tend, when adopted, to develop into tyranny. It is the citizen's function, right, and duty, especially in a democracy, to be advised, to be alert, and to be courageous enough to give his time, his intelligence, and his substance to the checking of tyranny.

Revolutions in religion are not so common. Since the advent of Jesus there has been no revolution against the great commandments, "Thou shalt love the Lord with all thy might and

(Continued on page 287)

Time Marches On

RELIEF SOCIETY CENTENNIAL STORY

By Sister Margaret Walker

Of Newcastle District

ONE just couldn't remember ever going to a Relief Society meeting in the Denbury Branch without a Smith being in attendance, and now preparations were being made for the Centennial Celebrations, is was only fitting that at least one Smith should be included in the programme. Denbury, a large and flourishing Branch, had always produced the maximum result in any effort made to increase the attendance or welfare of the Relief Society. Until quite recently, "Granny Smith" had held the position of President. She was of the old school, rather obstinate in her views on some matters, and disliked changes intensely. Only a severe illness had finally persuaded her to relinquish her duties, and the younger members were feeling the need of new progressive methods. Even in this matter of celebrations, she had prophesied failure.

However, the young, energetic President now in charge, was all in favour, and possessing a generous nature and plenty of tact, had put forward the suggestion that Granny Smith, as she was lovingly called by all, should be suitably honoured on this great occasion. She had found out, through various channels, that Granny Smith had for years cherished a secret ambition, but one which seemed unlikely to be fulfilled.

She had a burning desire to go on a Mission. Her only son had died before he was old enough to be called, and her daughters had other responsibilities. She was all alone and had no ties, and she felt that she could still do her bit; but, she thought "old" people don't go on Missions. Then—the expense. She could hardly expect the Branch to send her, yet she knew that quite a number of older members had drifted away from the Church. If only she could talk to them and bring them back, how great would be her reward.

Relief Society work had filled her own life, and although perhaps a little difficult on some points, her sincerity and devotion, her loving sympathy, complete understanding and long experience, made her confident that she could achieve what perhaps the younger ones could not. She prayed to the Lord to use her in whatever way He saw fit, and she also prayed that she might be ready and worthy when the call came, even though it might not be in this life. Granny Smith knew there was a more active and abundant life beyond, and that knowledge was very real and helpful to her.

Meetings were now being held to discuss the various activities for the Centennial Celebrations, and Granny Smith was chosen to be the principal in the Tree-planting Ceremony. She felt honoured, and immediately started to memorize a suitable speech for the occasion.

(Continued on page 288)

Our Missionaries' Page

ISSUE of the "Millennial Star," April 16th, 1942. We hope that every Missionary will secure a copy of this issue and read it often as a guide and inspiration in the work that lies before every one of them.

Home Missionary Project—Family Group Sheets and Pedigree Charts. The Mission Presidency would appreciate information from every District of the Mission as to how this project is being developed. So far, two Districts have reported that this work has been taken up by the Home Missionaries in good earnest. **"By Saving our Dead, we will Save Ourselves."**

Religious Classes in the Homes of Members and Investigators. The full time Missionaries have been assigned this task. Home Missionaries may with advantage share in this important project. **There are many members anxious to learn the principles of the Gospel and the history of the Church and its future. They will welcome helpful tuition and instruction. likewise, all the friends of the Church should be offered these services. The Glory of God is intelligence.**

TAKE THE GOSPEL INTO THE HOMES.

Lantern Lectures. All our full time Missionaries should use the projectors and slide films available almost in every District of the Mission. Again, in the homes of members and friends this feature of our work can be developed with great results. **Please address all your requirements and queries to the Publicity Dept., Mission Office.**

Reports from the Field:

"Fourteen people attended a cottage meeting at an investigator's house—Miss Hally, 22 Elder Road, Bramley, nr. Leeds. Miss Hally in testimony declared that she had learned more about the gospel since coming in contact with the Saints than in all the years she had attended the other church. She told how the Lord had blessed her with strength to move her hands, which had been useless before administration."—H. Walker, Bradford.

"Three of my work pals were keenly interested in a conversation I had with them pertaining to the Restoration of Mormonism. One girl asked for literature about the same."—Edna Bailey, Sheffield.

"Met a farmer while on my way to do tracting. with aload of hay tipped over. I helped him reload. He accepted three booklets and promised to read them."—H. A. Salway, South London.

"We have given Tuesday afternoon to discussion with two Jehovah's Witnesses. Points of doctrine are freely discussed; alsa lent lectures on Articles of Faith, and given Plan of Salvation and other small pamphlets." —Sister E. E. Bowen, Hanham, Bristol.

"Represented the Church by selling flags for local Warships Week."—Sister B. Atkinson, Eastwood.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH, AND MY PEOPLE.

—A. K. A.

L.D.S. Pen Friendship League

ON this page two weeks ago I mentioned that we have received some very interesting letters from three new Pen Friends from the States—three L.D.S. Sisters. **The first three L.D.S. boys who write to me will receive these letters.** So hurry up! Their names and address: Uouva, Mary and Yula Griffeth, Preston, Idaho, U.S.A.

Now that we are receiving letters from our American Pen Friends, we hope it will not be long before Australia, Canada and other countries where our Church is established will join in. Entente Cordiale—Amitie Internationalle! Won't it be wonderful to have L.D.S. Youth write to each other from various countries, nationalities and languages. We are a great family scattered all over the world. Let us support this great idea. **We appeal to our Church publications in every part of the world to develop the L.D.S. Pen Friendship League.**

Here is an interesting letter from an American L.D.S. girl. you will enjoy reading it to appreciate the psychology, attitude and understanding of someone who is not of your own clan or country:

Dear Friend, March 11th, 1942.

I read in the February issue of the "Improvement Era" that President Andre K. Anastasiou had "inaugurated a Pen Friendship League" to build up friendship between young Church members in Canada, the United States, and the British Isles. I had been carrying on a correspondence with a girl in Bogota, Colombia, but she ran out of English and my Spanish got very rusty. Now she's married, has a child, and is apparently too busy to keep it up, so, as we say in America, "tag—you're it!"

For myself, I live in Los Angeles, California, though I was born in Utah, and I'm crazy about it here. No snow or ice, but sunshine, blue skies, and fresh air all the time. We Californians ignore the rain, and when we have to speak of it, do so only in hushed whispers, referring to it as "heavy dew" or "liquid sunshine." We're not far from the beach and when we tire of the surf, a few hours ride will take us to the mountains or the desert. In short, California has a little bit of everything and each bit is superlative. But I'll stop, because I don't want to sound too much like a member of the Junior Chamber of Commerce.

My family numbers six, "four living and two married" as my oldest brother used to put it before he got married himself. So I'll enumerate them in order of their age and importance, so you can get some idea of what we're like.

First there is Mother. My brother, Dick, may be the head of our household, but she is its heart. She is the grand-daughter of Orson Spencer, who went on a Mission to England in 1847 and edited the "Millennial Star." Mother is a typical Spencer—she doesn't talk much, but she'd share her last crust with a hungry person and would give her last blanket to anyone who shivered. She's never happier than planning family dinners for her children, in-laws, and grandchildren. She never thinks of herself.

(To be continued)

LATTER-DAY SAINTS—YOUTH OF THE CHURCH—GET TO KNOW EACH OTHER.

—A. K. A.

The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 30, 1942

EDITORIAL

Story Of Old

ONE OF THE GREAT EVIDENCES OF THE DIVINITY OF THE MISSION OF JESUS THE CHRIST WAS THE FACT THAT HE MADE NO PROMISES OF EARTHLY REWARDS, NOR HONOURS, NOR THE RICHES OF MEN—AND YET THEY FOLLOWED HIM, IN LIFE AND AFTER DEATH.

IT is a remarkable fact that we can never read or hear of the labours which our Lord and Saviour Jesus Christ performed, without taking pleasure in it, while, on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. The story of Jesus the Christ is a story of old that ever remains new. The oftener I read of His life and labours, the greater is the joy, the peace, the happiness, the satisfaction that fills my soul. There is ever a new charm comes to me in contemplating His words and the plan of life and salvation which He taught to men during His life upon the earth.

We all know that no one ever lived upon the earth that exerted the same influence upon the destinies of the world as did our Lord and Saviour Jesus Christ; and yet He was born in obscurity, cradled in a manger. He chose for His Apostles poor, unlettered fishermen. Nearly nineteen hundred years have passed and gone since His crucifixion. and yet all over the world, in spite of all strife and chaos. there is still burning in the hearts of millions of people a testimony of the divinity of the work that He accomplished.

Napoleon Bonaparte said on one occasion, in referring to the Saviour. that He must have been a God, or men would not be so wonderfully devoted to Him after His death. He said that men would follow him [Napoleon] to death, because of their love for him; but when he was dead, men would not follow him and he would have no influence over them. Yet men, he said, still followed Jesus to their death, and He therefore must have been a God.

When I was a small boy in the Thirteenth Ward Sunday School, I remember getting a little book out of the library, written, I think, by a Dr. Paley, on the evidences of Christianity. Among other things, he stated that one of the greatest evidences to mankind of the divinity of the mission of our Lord and Saviour Jesus Christ was the fact that He made no offer of earthly rewards two those who followed Him—no promises of honours or of riches; but, on the contrary, He promised them that they should be persecuted, that their names should be reviled, and that in some cases they would actually be put to death for the testimony of the truth. This fact takes on new significance in a day when promises are so extravagantly made and so easily disregarded. Yet despite the absence of promises of earthly gain, after the death of Jesus, men possessed such an abiding testimony of the divinity of His mission that they were ready and willing to go to their death for that testimony.

I remember that while I read that book I said to myself, if this is one of the strongest evidences that it is possible to adduce of the divinity of the mission of our Lord and Saviour Jesus Christ, the same evidence can be brought forth as to the divinity of the mission of the Prophet Joseph Smith. Joseph Smith made exactly the same promises to his followers, and, according to the revelations contained in the book of Doctrine and Covenants, Jesus Christ promised Joseph Smith the same lot—that he should be persecuted. Joseph Smith also gave up his life for a testimony of the divinity of the work that he proclaimed to mankind.

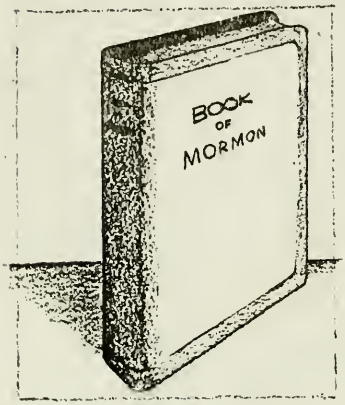
It is a source of unbounded joy to me and fills my heart beyond my power of expression to contemplate the fact that God our heavenly Father and our Lord Jesus Christ have visited the earth and again revealed the Gospel to man: and it fills me with thanksgiving and gratitude, far beyond my power to tell, that He has blessed me with a knowledge of the divinity of the work in which we are engaged. My constant and earnest prayer to Him has always been that my mind should never become darkened, that I should never depart from the path of rectitude, but that as I grew in years I would increase in understanding, that the light and inspiration of the Spirit of God might burn in my heart and enlighten my understanding and keep me firm and faithful in serving my heavenly Father.

And I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have ever been blessed as have been the Latter-day Saints; no people have ever had the manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us, and I say we, above all men and women upon the earth, should live Godlike and upright lives. That God may help us to do so is my prayer and desire, and I ask it in the name of Jesus Christ. Amen. —PRESIDENT HEBER J. GRANT.

The Book Of Mormon—An Ancient Work

By Elder Cecil E. McGavin

Author of "Cumorah's Gold Bible" and "Mormonism and Masonry"



IT is remarkable how the Book of Mormon meets the most exacting requirementsthat the critical mind can devise. Every paragraph bears evidence of its genuineness and divine origin. One of the first criticisms of the Book was that "its author decides all great controversies discussed in New York in the last ten years." Yet all must admit that the decisions announced are in opposition to the generally accepted decisions of the Church councils and synods. Though it discusses problems that are vital today, the spirit of antiquity is apparent on every page.

The tone and spirit of the Book are those of an ancient people. From every page the voice of slumberng nations cries with the sound of antiquity. The echo of that voice from out the distant past bears not the slightest resemblance to modern times. It is more akin to Jerusalem than New York; its style more like Isaiah than Joseph Smith. No place in all the Book is its divine inspiration more apparent than in the utter omission of modern terms. It is consistent with itself in every respect.

There is but one passage in the Book that mentions a trade, "The smith that bloweth the coals" (III Nephi 22: 16), and that is in a quotation from Isaiah. The translator's father and older brothers were coopers, carpenters and stone masons, but these terms are not found in the Book of Mormon. Such trades were very necessary among the Nephite and Jaredite pioneers, but these modern words were not used by the ancients, nor were they substituted by the translator.

The various trades and occupations are described in a typically Hebrew manner, as they "did work timber" (I Nephi 18: 1); "expert in the work of cement" (Helaman 3: 7); "did many things after his cunning arts" (I Nephi 16: 28); "did work in all manner of cloth (Ether 10: 24); "tools with which they did work their beasts" (Ether 10: 26).

These ancient people built ships, barges, houses, temples, walls, cities, ditches; palaces; yet modern tools, trades and devices are not mentioned.

In no part of the Book is its ancient setting revealed more than in its reference to money and its equivalent in grain. "The judge received for his wages a senine of gold for a day," we read in Alma 11: 3. In Old Testament days, as well as in Book of Mormon times, gold and silver were bartered by weight for desired commodities. The Nephite values were as follows:

A silver lean was worth ¼ measure of barley; A silver shiblum was worth ¼ measure of barley; while the silver shiblon was valued at ½ measure of barley; the gold senine and the silver senum were each worth a measure of barley; while the gold sean and the silver ammor were worth two measures of barley.

The Nephites did not use the system of weights and measures developed by the Jews. The decree of King Mosiah that "a senum of silver was equal to a senine of gold; and either for a measure of barley and also for a measure of every kind of grain," set the standard values for the Nephites.

There are several names in the Book, such as cup, dish, candle, floor, seats, home, timber, but there are no such names as roof, lumber, utensil, furniture, watch, clock, breakfast, dinner, banquet, sugar, knife, fork, tea, stove, etc.

There are no references to modern science or literature. The Book contains no surnames, no mention of modern intoxicating drinks, no modern diseases or medical terms, no modern drugs.

Another striking feature of this Book is the absence of modern connective words such as: namely, the following, the foregoing, to wit, subsequently, furthermore, moreover, however, consequently, for instance, and many others so common today. It does not contain such transition words as whereupon, whereas, to wit, namely, and others that appear in the Bible. Such words are of more recent derivation, having been supplied by the translators, but not being in such ancient records as the brass plates of Laban.

PART VII OF
"A MARVELLOUS WORK
AND A WONDER"

For this reason there are certain trite expressions that are oveworked in the Book of Mormon. These have been called by the critics "Smithisms," but they are genuine Hebrew traits preserved in this Book.

The tanslators and revisers of the Bible have attempted to break the monotony of its ancient style by supplying a variety of words not in the original. No such effort was made with the Book of Mormon, however, a fact explaining why many critics find fault with its literary style.

If the Old Testament were restored to its ancient and genuine Hebrew construction, without the introduction of many modern words to make it more similar to present day literary standards, these arguments would cease to exist. It has been said that the word "and" was Joseph Smith's "main stock in trade." Other words which the critics have called "Smithisms" are "behold," "wherefore," "and it come to pass," "now," "but," and other expressions that are perfect examples of Hebrew abridgement.

In his daily conversation, in his sermons and writings, Joseph Smith did not overwork these words. Instead of being what certain critics have called "Smithisms," they afford indisputable evidence that he translated from an ancient text whose writers were well acquainted with early Hebrew literary style.

In the King James version of the Bible there are 810,697 words, while the Book or Mormon contains about 350,000 words. The transition word "and" occurs 19,000 times in the Bible, though there are but 31,175 verses. Thus 60 per cent of the verses in the Bible are connected by this word, whereas, only 53 per cent of the 6,712 long verses in the Book of Mormon are thus connected, being a total of 3,557 times. The frequent use of this word is certainly a Hebrew characteristic, not a provincialism of Palmyra or a "Smithism."

A careful comparison of the translation from the small plates of Nephi, containing 65 chapters and 1,678 verses, with an equal amount of material from the Old Testament, reveals that the Book of Mormon is not extravagant in the use of these transition words. This material is compared with the two books of Samuel and the first eight chapters of I Kings, which comprises 63 chapters and 1,676 verses. In these two documents the following transition words are repeated thus:

The word "and" appears 901 times in the Book of Mormon, while it is found 1,087 times in corresponding space in the Bible. The word "therefore" occurs 23 times in the Book of Mormon and 31 times in the Bible. "Now" appears 27 times in the Book of Mormon and 57 times in the Bible. "But" is found 69 times in the Book of Mormon and 60 times in the Bible.

The conclusion of the critics simply will not bear investigation. All their arguments fall to the ground, broken and powerless.

Most of the words and expressions that have been scoffed at by opponents of the Book, are the most perfect examples of Hebrew idioms. It is surprising that critics did not detect this before they denounced the Book as a fraud. In almost every case their strongest arguments were directed against the rough, halting expressions in a modern book claiming God as its author. Many have said that such a translation should have contained the most perfect English and majestic literary style of any book in the world.

On the other hand, there are those who would want to see some Hebrew traits in such a translation, and the Book is replete with such necessary evidence. The texts that are ridiculed the most are the ones in which a more faithful and literal translation has been made. It is evident that the translators of the Bible have attempted to avoid such literal translations. Yet there remain many such translations in the Bible, though they do not make good construction in English. These appear regularly in the Book of Mormon, thus showing an underlying Hebrew text, though presenting a very awkward construction in English.

Many adjectives are expressed in Hebrew by circumlocution, such as "sons of valour" for "valiant." Though a popular Hebrew trait, such expressions in the Book of Mormon as "He was a man of many words" (Mosiah 27: 8) has been scoffed at by the critics who seemed entirely ignorant of the Hebrew literary styles.

Other expressions common to both books are "words of my mouth," "followers of me," "did witness of it," "sons of mine," "eys of me," and many others which do not make perfect English construction.

Every page of the Book of Mormon bears evidence that it is an ancient book; that its style follows closely that of the Jewish writers many centuries before the time of Christ; that its most objectionable features are its literal translations from ancient Hebrew, and that the literary styles of its two widely separated peoples are more dissimilar than the literary styles of the Old Testament and the New.

No man or sect of men, unaided by divine inspiration, could have written such a volume as this supreme book, which is not unworthy of the title, "The Gold Bible."

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THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH F. SMITH MEMORIAL BUILDING
80 NORTH MAIN STREET

SALT LAKE CITY, UTAH

IMPORTANT NOTICE.

April 1, 1942.

Dear President:

There is an acute shortage of names of females for temple work at each of the temples now in operation. Hence it is now an opportune time for Saints in the Missions to get temple work done which they are unable to do personally.

We therefore suggest that throughout your Mission you request the Saints to submit names of those eligible for temple work.

We suggest that all such records be collected within Districts and forwarded to the Mission Office. It is further requested that each Mission President approve the sheet submitted by any patron before it is forwarded for temple work.

We trust that whatever records are sent will be thoroughly compiled in accordance with existing rules with all the information called for on the sheets sent in as completely as possible.

Sincerely yours,

Genealogical Society of Utah,

JOSEPH FIELDING SMITH,

President.

I Have A Deep Feeling Of Humility . . .

Dear President Anastasiou,

At last I have the long waited for opportunity to write to you now that my Missionary work has ended—partly, anyway.

I arrived home safely, and I am really settled into normal routine once more. The Lord has blessed me with a first class job—and I have a deep feeling of humility and gratitude for His countless blessings I have received during the past few weeks. Already I have been given work to do in my own Branch—and I earnestly pray that the sweet spirit which I oftimes felt while sowing in the "Field," will continue with me and be a help to me while endeavouring to faithfully carry out my new responsibilities.

I shall ever retain in my mind and heart the sometimes depressing yet at all times worthwhile experiences "endured" (if I may call it that) while in the Mission Field. I realize that these experiences have made a deep impression upon my changed outlook of life. A prayer of thanks will always ascend when I recall the many friends I have gained, and the love and kindness of the Saints throughout the Mission.

My foremost desire now is to exemplify the testimony of the Gospel that I have obtained during my eighteen months of Missionary activities. May the Lord grant that the British Mission continue upon its onward and upward progress. God Bless you in your calling with His spirit at all times.

Sincerely your Sister,

GWENDOLENE C. FARMER

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DEATHS.

THOMPSON—The death of Elder Walter Thompson, aged 78 years, member of the Blackburn Branch, occurred on March 16th, 1942. The interment took place on March 21st, when Brother Herbert F. Taylor, assisted by Brother Eddie Preston, conducted the service in the home. The grave was dedicated by Brother H. F. Taylor. At the memorial service, held on Sunday, March 22nd, Brother John Moore, of the District Presidency, and Brother Clifford Hartley of Wigan, spoke upon the integrity and faithfulness to the teachings of the Church shown by Brother Thompson.

BENTLEY—On April 3rd, after a short illness, Sister Agnes S. Bentley of the Nelson Branch passed away. The funeral service was held on April 7th, at her home, under the direction of President John R. Moore. Sister Bentley was the oldest member of the Nelson Branch, having been baptised in 1902. She was 75 years of age, an honest and faithful member, and was engaged in Home Missionary work up to the time of her death. Interment took place in the Nelson Cemetery, and the grave was dedicated by Brother Duckworth.

SOME RELATIONS BETWEEN RELIGION AND ECONOMICS

(Continued from page 276)

thy neighbour as thyself." Such revolutions as have occurred have come against those who have practiced tyranny, in the name of religion, while professing to believe in those commandments. If there is to be any revolution in religion now, it must be against the same tyranny, so all that we do in furthering change in either spiritual or temporal affairs must be guided and conditioned by the command of Jesus to render unto Caesar the things that are Caesar's, and unto God the things that are God's; and at the same time to see to it that Caesar is properly checked.

Avoiding figurative language, my conclusion is that if men were really converted to the doctrine of Christ, social justice would follow as a matter of course.

The objection usually offered to this proposition is that it calls for a classless society too ideal for human attainment.

This, I think, is not so. It was Carl Marx who invented a classless society, not Jesus. If you take the four Gospels as the original and authentic statement of Christ's creed, you will find that they recognize the inevitability of classes: the rich and the poor, the wise and the foolish, the industrious and the slothful, the able and the incompetent; and all He asked of any man was that he perform according to his intelligence and his ability, keeping in mind all the while that every man is his brother and not to be robbed nor oppressed. He said, "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, and to another one, to every man according to his several ability and straightway took his journey."

And when he returned, he called for an accounting from his servants. Two of them had doubled their money, but the third had no increase at all, whereupon the master approved the two who had increased their capital and bade them enter into the joy of the Lord, but the third he condemned as follows:

"Thou, wicked and slothful servant, thou knowest that I reap not where I sowed not, and gather where I have not strawed: Thou oughest therefore to have put my money to the exchangers, then at my coming I should have received my own with usury."—Matthew 25: 14-27.

And on another occasion He said:

"For whosoever hath, to him shall be given, and he shall have more abundance, but whosoever hath not shall be taken away even that which he hath."

Here is a plain recognition of classes based upon ability and the will to do; a condemnation of slothfulness, and of a cynical attitude toward those who are diligent and successful.

I think I need labour the point no further. The whole New Testament illustrates and shows the gospel of brotherly love as a regenerating force among men of the most self-seeking sort; but like all good systems there has been the tendency to corrupt it and use it for oppression. It offers to us now a challenge to re-adopt it in its purity and to return it to its original purposes.

TIME MARCHES ON

(Continued from page 277)

A grand social evening was planned, and every effort put forward to make it a great success.

Now Granny Smith had never been in favour of socials, and had never attended, thinking it a waste of time, but on this occasion her presence had been specially requested; so, as it was only once in a hundred years, she consented to be there. The Sisters had provided a splendid tea, all contributing a share of their wartime rations. After the hall had been cleared, all joined heartily in the festivities. Granny Smith began to alter her views about socials. She began to feel young again, and experienced a glow of mysterious optimism. She found herself looking at things in a new light, and realized how far she had slipped, and how unworthy she was. So many opportunities had been given her, and she had failed to make the most of them. Perhaps she had been getting into a rut. She would begin over again. Yes! even an old woman could do that. "Never too late to mend." She was happier than she had been for a long time, and, strange to say, did not even feel tired. The Chairman had given the signal to have the final game, saying the District President had an important announcement to make.

There was a reverent silence as his voice rang out. "I now pay tribute to the various Sisters who have worked so hard to make this day a success. I know it will stand out as a Red Letter Day in the minds of us all, young and old, for the rest of our lives, for we are celebrating a glorious century of Relief Society Work in all countries in which the Gospel is being preached. I wish to honour all those who have made it possible for us to continue this noble work. Many have passed to a higher life, but many are with us today.

I would particularly like to honour an old pioneer who is still active in this Branch, and one whom I know is anxious to serve her Master by first helping her brothers and sisters. Perhaps you will guess—I refer to our dear Sister, affectionately known as Granny Smith.

I would like to ask her, with your consent, to accept our invitation to be the next Missionary from this Branch to go on active service."

The cheers that rang out were a sure sign that this decision was unanimous, and the "not-so-old" lady, for the first time in her life, was speechless. When she recovered sufficiently to speak, the words came from her heart as she thanked them, and said it was the highest honour that had ever been given her, that she would try to be faithful to their trust, and they should never have cause to regret choosing her as their representative. And now, whilst our Relief Society marches fearlessly forward on into a new century, somewhere in the Mission Field a slim, grey-haired lady testifies to the indomitable courage and faith of the pioneers of the last one hundred years.

"A LIBRARY OF CHURCH BOOKS IN EVERY LATTER-DAY SAINT HOME."

—A. K. A.

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